

from the mother-country in the peaceful course of nature, like ripe fruit dropping from the tree, they would, in all probability, have fallen into the two sections into which, after a century of uneasy wedlock, they were rent, unless slavery had been gently extinguished by the extension to the dependencies of the Emancipationist movement which prevailed in the mother-country. The rupture of 1861 and the struggle which ensued can hardly be called a rebellion or a civil war. It was simply an 'irrepressible conflict.' The irreconcilables parted, and the stronger of the two invaded, and after a desperate and prolonged struggle conquered and annexed, the weaker. Whether conquest will be followed by assimilation; whether a white society and a black-and-white society will ever become one people and alike thoroughly republican, is the secret, and, as a perusal of Judge Tourgee's *Bricks without Straw* will show, the momentous and formidable secret, of the future.

Across the main current of party politics come from time to time accidental and extraneous currents, such as Anti-Masonism and Know-nothingism, the former of which arose from a panic alarm about the power and designs of the Freemasons, while the latter had a more rational origin in the growing influence of the foreign, especially the Irish population. The flame of Anti-Masonry blazed high for a moment and then expired for ever. Of Know-nothingism we are not unlikely to hear again, though perhaps under a different name.

On George the Third and his ministers history has passed a sentence which it is needless to repeat. Bitter have been the consequences of their ignorance, wrongheadedness, and obstinacy to the Anglo-Saxon race in both its branches; for the Republic suffered from the revolutionary bias given it by the rupture as much as the mother-country suffered by the rupture itself. But some excuse for them may be found in the characters with which both in New England and among the slave-owners of the South they had to deal. The ex-Puritan of New England had lost much, not only of the religious enthusiasm of his forefathers, but of their morality, as the diary of John Adams plainly shows. He had retained in full measure their polemical spirit. He had retained something of the wiliness which was mingled with their fanaticism. He had acquired an intense love of litigation, on which subsisted a number of mischief-making lawyers. Constant attendance on town meetings had formed his political intelligence and at the same time bred in him a passion for political controversy. If the town meeting was the most important and characteristic of the political institutions, the taverns, of which the number was great, also played their part.

If you spent the evening in a tavern (says John Adams), you found the house full of people drinking drams of flip, toddy, and carousing and swearing; but especially plotting with the landlord to get him at the next town meeting an election either for selectman or representative.